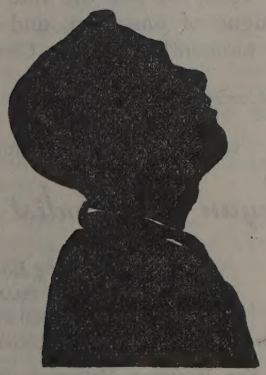
PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, SEPTEMBER 13, 1961

The Wrestlings of God

George E. Failing



MY TASK IS to persuade men. Only the Holy Spirit can wrestle with the wills of men.

Does that word "wrestle" seem too strong? Then recall Genesis 6:3: *My Spirit shall not always strive with men.* There was effort, struggle, strenuous endeavor. God was trying (we speak reverently) to stop the rising tide of rebellion. He sought to bend the wills of men to himself, to turn them from their rebellion and violence. A kindly caution would not suffice. All the effort the Almighty could make may be found in that word "strive."

Then, remember that good-bad man Jacob. Good, because he always saw, appreciated and pursued the best. Bad, because he was reckless of the welfare of his brother when he wanted something for himself. Jacob had experiences with God but there remained a proud, resistant self-will. To conquer Jacob the angel of the Lord wrestled with him. Not until those wrestlings had disabled Jacob, did Jacob yield, confessing his name and nature.

God wrestled with the persecutor Saul. For some months it had been hard for him to "kick against the pricks." God was goading him into goodness, through surrender and faith.

Thank God, He wrestled for my soul. There was a struggle but He did not give up easily or quickly. I resisted but He patiently wrestled on. One day, like Jacob, I confessed out and begged Him to conquer my wild will.

God no longer wrestles with me because we walk together. We agree. Though sometimes He chides me for lack of promptness, of confession, of perseverance.

Now it is my privilege to do some wrestling against Satan—on behalf of others. *Our wrestling is not against flesh and blood* (other people, even very wicked people), but against Satanic forces trying to hold sinners captive. We labor with God in seeking their release. We do not reason or barter with Satan. We wrestle, believing that *the kingdom of heaven suffereth violence, and the violent take it by force.*

By God's help, I will wrestle on for the salvation of the lost, knowing that God is also wrestling with them. Perhaps together we shall prevail.

Ephesians 6:12; Matthew 11:12.

Sunday School Issue

Editorials

MUSSELMAN LIBRARY
BLUFFTON COLLEGE
BLUFFTON, OHIO

How Important Is Sunday School?

As a vital part of evangelical church organization, Sunday school has come of age.

In U.S. Sunday schools 9,700,000 scholars were enrolled in 1900, 13 per cent of the population. In 1960 over 41 million were enrolled, over 23 per cent of the population. Not all of these regularly attended Sunday school, of course. However, in Wesleyan Methodist Sunday Schools about two out of every three scholars enrolled do attend regularly. That's an excellent record.

Sunday schools ought to set the pace for the churches, since they are the outreach arm of the churches. Through the Sunday school many pastors gain entrance to community homes and functions. It may also be said that a pastor who pays little attention to his Sunday school is not doing too thorough a job in community outreach.

The potential importance of Sunday schools is far greater than their actual importance. Between ages 4 and 14 the average child receives 12,000 hours of public school training for "life on earth." During the same ten years the same child receives only 250 hours of teaching in preparation for "life in heaven." Is this doing the youngsters justice? Perhaps the greatest single improvement that could be made in our Sunday schools would be the lengthening of lesson teaching time. Longer lessons would require better prepared teachers, teachers who know how to balance play and work, lesson and relaxation, but the dividends paid would be exceeding large.

Even taking our Sunday schools exactly as they are —far from ideal in many cases—their contribution to the church is almost staggering. By far the larger percentage of our converts, our members, our Christian workers, enter the church and its service through the Sunday school.

But the importance of the Sunday school can be discounted heavily when parents do not attend church, when parents are not Christian. It has been estimated that 66 per cent of children with Christian parents will become and remain Christian, 33 per cent of the children when one parent is a Christian, and only 10 per cent of those Sunday school children where neither parent is a Christian. This simply means that Sunday schools must major on parents as well as on children, if the job is properly done.

Right now Wesleyan Methodist Sunday Schools are in the midst of Wesleyan Witnessing Campaign—extending from August 27 to October 29. A splendid packet of helpful assisting materials has been sent to our pastors and Sunday-school superintendents from Dr. Paul L. Kindschi, Executive Secretary of the Department of Sunday Schools. Words of admiration ought to be spoken for this well-prepared material. What is more important—the material is helpful and usable. You may want to adapt portions of the suggested procedure to your own program, but there are excellent suggestions here.

Sunday school is a major that's worth majoring on. Let's make this fall a banner season for Sunday-school attendance and converts.—*George E. Failing*

The Place of Parents

You and I, as parents, are bridge builders. God grant that we may build the supports strong, that our children may walk safely across the span of life.

The home is the most important institution in America. Yet parents too often depend upon other institutions to raise the child properly—the school, the church, and others. God, in His great plan for mankind, arranged life so that a human personality at birth should be wrapped in the love of a mother and father. Within that love, this person begins to grow and develop. Without that love, a person will warp and become twisted. The love of the family circle is important.

Parents, you cannot set standards for your children that you do not follow. You cannot demand honesty of them if you yourself are not honest. You dare not demand that they be pure morally if you have a smutty mind. Our actions must always reflect our words, or else the child will detect our shallowness. What we do is most important, for the child looks to his daddy and mother almost as we look to God.

As the twig is bent, so the tree is inclined. Pray with your children. Have fun with them. Love them. You as a parent are the most important factor in your child's life.—Harleigh M. Rosenberger, *Sunshine Magazine*

Lost By One Vote

In 1784 Jefferson was the chairman of a sub-committee of the Constitution Convention meeting in Philadelphia. He proposed a plan by which slavery would have been abolished in our country forever. But it was lost by one vote! Thomas Jefferson afterwards wrote: "The voice of a single individual would have prevented the abominable crime from spreading itself over the new country. Thus, we see the fate of millions hanging on the tongue of one man, and heaven was silent in that awful moment!" —*Lin D. Cartwright*

WHOLE NUMBER 6125 VOLUME 119 NUMBER 37

The Wesleyan Methodist

George E. Failing, *Editor*
E. L. Kierstead, *Publisher*
Marian Wilson, *Office Editor*

Contributing Editors
Gen'l Supt. B. H. Phaup
Gen'l Supt. Harold K. Sheets
Gen'l Supt. R. D. Reisdorph

Official weekly paper of The Wesleyan Methodist Church of America, Box 2000, Marion, Indiana.

Second class postage paid at Marion, Indiana.

Subscription price to any address, $3. Two years, $5. All correspondence regarding subscriptions should be mailed to Rev. E. L. Kierstead at the above address. Allow six weeks for changing of address.

Address correspondence on editorial matters to Dr. George E. Failing at the above address. Signed articles present the views of the writers.

I Was Reading...

by the Editor

● in the July 15 issue of *America* (Catholic Jesuit weekly) that "the fundamental issue [now before Congress] is the Constitutional right of the child and his parents to public assistance, not to public schools. Where public schools are the unique effective medium of public assistance, there will be a right to such schools if there is a right to such assistance. . . . Desegregated private schools render public service equally with desegregated public schools." One may doubt that the Roman Catholics actually believe that Catholic private schools have been established primarily to "render public service." They have been established primarily to aid and benefit the Roman Catholic Church.

● a very stimulating and controversial presentation of the current debate regarding "Equality of the Races." The article bearing that title appears in *U.S. News and World Report* for August 14. Professor Henry E. Garrett of the University of Virginia questions the proposition that "racial differences are skin deep: that, whereas the black African differs from the white European in the breadth and depth of his civilization, there are no genetic or native factors to account for these differences; that all races are potentially equal in ability and differ only in their opportunity to achieve." This view has popularly been called the "equalitarian dogma." It has been spread widely through colleges and universities and has come to be accepted as universally as has the theory of biological evolution. Dr. Garrett seriously doubts the correctness of this position and lists five reasons for his doubts. After citing these, he states that "the weight of evidence is in favor of the proposition that racial differences in mental ability—and perhaps also in character—are innate and genetic. . . . The equalitarian dogma, at best, represents a sincere if misguided effort to help the Negro by ignoring or even suppressing evidence of his mental and social immaturity. At worst, the equalitarian dogma is the scientific hoax of the century." The article is provoking and stimulating. It nonetheless is also challenging and worth reading.

● a lovely book of poetry written by Edna Janes Kayser entitled "Balm of Love" and selling for 75¢. Edna Janes Kayser has written poetry for THE WESLEYAN METHODIST and this attractive booklet of 15 or 20 poems may be purchased directly from the author, 3226 South Riverton, East, Spokane 25, Washington.

● about the "Therapy and Training of Pastors" in the July 3 issue of *Christianity Today*. Dr. Burkhart has some extremely significant advice to seminaries. Briefly, these preachers in the making ought to become acquainted with active pastors and laymen in our church today, not merely be exposed to "prima donna" preachers. Furthermore, faculty members of seminaries ought first of all to prove their ability in a parish situation. Suggestions are made regarding in-service training for seminary students. The fine article closes with these words: "Discipline is discipleship, intuitive contagion

(*page 9, please*)

The Ten Commandments

WE, your Committee on Moral Reform, wish to submit the following ten commandments for Illinois Wesleyans. Remembering that the Lord our God has brought us as the Wesleyan Methodist tribe into the land of Illinois, we therefore command that

I. Thou shalt rembember thy vows unto thy church. Thou shalt not forsake the church and thy duties for the expressways, or the airways, or the seaways on the weekends as do many of thy neighbors.

II. Thou shalt not make an idol out of thy car, or thy home, or thy job or thy family, for thy loyalty is to be toward the God who has brought thee into a good land whose hills and valleys, plains and cities are filled with the abundance of Cadillacs, and golf courses, and bowling alleys, and thy suburbs with beautiful ranch houses.

III. When the offering plate is being passed for Elk Grove or Africa or Creve Coeur or Brainerd thou shalt not give thy mites, but with all thy might even as do thy neighbors, the communists.

IV. Thou shalt build new churches even if it be at the very gates of the hell of materialism where the quietness of the Sabbath is broken by the sound of the lawn mower. When it is within thy power to build new churches, thou shalt do so and thou shalt send forth thy young men and women only when thou hast backed them by fervent prayer and material and moral support.

V. Rather than the voice of the stranger within thy video set, thy children shall have opportunity to hear the voice of thee as parents in daily prayer and counsel, and thou shalt not fail to shed occasional tears on thy knees. Thou shalt teach unto thy children parental respect.

VI. Thou shalt not ask for reduced hours from the labor of the Lord, or for more benefits or easier work, lest thou receive of the Lord a dishonourable discharge.

VII. Thou shalt abstain from all appearance of reckless and sinful driving, for the Lord will not hold him guiltless who driveth carelessly in excess, visiting injury and hospitalization unto the third and fourth generations of them that do. Thou shalt drive like a Christian gentleman or lady. Thou shalt honor the automobile on the American highway that thy days be long in the land which the Lord thy God giveth thee.

VIII. Since God hath made all nations of one blood, thou shalt love every child which God hath created.

IX. Thou shalt give heed to good reading. Thou shalt both take and read THE WESLEYAN METHODIST and the WESLEYAN MISSIONARY magazines, and thou shalt subscribe unto THE WESLEYAN YOUTH for thy children. Neither shalt thou fail to read the book, "Life in the Son," by Rev. Robert B. Shanks. And above all, thou shalt open thy Bible more often than thy daily newspaper.

X. Thy churches shall be known as houses of prayer for all people, and thy pulpits shall be filled by holy men who fear nothing but God, hate nothing but the devil and sin, and desire nothing but revival, God's glory and souls saved.

If ye shall obey these words ye shall be a peculiar treasure unto the Lord, and happy shall ye be.

Report of Committee on Moral Reforms, Illinois Conference, Rev. Robert Klatt, Chairman

The CATHOLIC ISSUE

Dear Editor:

I am concerned that the Catholic issue is raised as frequently as it is in THE WESLEYAN METHODIST. *Some of my people tell me that they have to hide the paper from their Catholic husbands lest they find themselves in family trouble. I do not question the problem, but if I were a Catholic I might not take too kindly to what might seem like slander. We are trying to win them to Christ, and attacking their religion will not help in my opinion. What do you think?*—A Wesleyan Pastor

Dear Pastor,

With you I am concerned about the Catholic issue. There are three stances we can take, as I see it. First, we can be silent on the subject. Many religious papers follow this policy. On the other extreme, we can be repeatedly and brashly vocal, considering Catholicism an enemy to be fought by every measure, fair or foul, manifesting no sense of propriety or courtesy. Some independent papers have adopted this policy.

Then there is the moderate position, a position which recognizes the Roman Catholic faith as largely unbiblical and offering little guidance to a sinner who wants to be truly converted and made like unto his Lord in holiness. Historically, Protestants protested against the traditions and practices of the Roman Catholic Church which made simple and saving faith in Jesus extremely difficult. Discerning Protestants still protest the religious exclusiveness of a Church which demands even greater surrender to its system of doctrine than to our Lord himself.

Furthermore, those holding this moderate position see in Roman Catholicism not only a perverted faith but an organization which threatens the continuing political and economic— not to say, religious—freedoms of the dissenting Protestants. If these views are correct, it seems to me that we are bound to state and support those views, with courage and with courtesy.

I cannot see how The Wesleyan Methodist Church, which historically protested against the slavery of men's bodies, can remain silent when faced with the much greater threat of mental and religious slavery. We cannot, therefore, follow the course of silence.

Nor will we, God helping us, merely engage in controversy with the Roman Catholics to keep an issue alive or to divert our minds from more important and immediate spiritual concerns. We do not have to fight either Catholics or Communists to have a good "reason for existence." We have a redeeming gospel to preach that can fully purify man's heart and fully subdue his will. We purpose to major on evangelism and the nurture of the Christian life. Most of the articles and editorials in THE WESLEYAN METHODIST, therefore, will make no reference to Roman Catholicism.

But I fear the blinding and paralyzing effects of a continued silence. If Protestants remain silent, we must realize that Catholics do not. I can say this with some conviction because I read regularly, and with considerable care, several of their nationally published magazines. I am aware of the pressure they bring to bear on their readers to oppose Protestantism, sometimes forbidding Catholic relatives to attend the Protestant wedding ceremony of a son or daughter. They continued to foment the Protestant-Catholic controversy during the past presidential election. Since the election, most Catholic writers are boldly and relentlessly urging their readers to support a National Education bill only when and if Roman Catholic parochial schools share in the benefits of that distribution of public tax funds. These policies I oppose on grounds both religious and political.

THE WESLEYAN METHODIST has endeavored to take the moderate position, feeling it was both undiscerning and cowardly to be silent, feeling also that it was unkind and unchristian to be abusive and unnecessarily argumentative. To maintain that position in equilibrium is our concern. Though difficult to do, we must try.

So far as Roman Catholics are concerned, we want to evangelize them (See "Let's Evangelize the Catholics," THE WESLEYAN METHODIST, January 4 issue). We feel it our duty to inform them of our position and give reasons for that position. We also feel that Protestants need to be kept both informed of and aware of the dangers inherent in a society where Roman Catholics are in control of a nation's religious and political life.

We love the open Bible and the open mind. We believe that to maintain these is worth dying for. We highly esteem the benefits secured to our society by our public education system, and believe this system ought to be safeguarded against religious intrusion. We believe that no public official should seek special benefits of any nature for his church. These positions, as I see them, are essentially Protestant. They unite Protestants in a common cause. They can be preserved, I think, only by clear information and moral courage. In agreement on these, we labor together as fellow Protestants.

Cordially, your brother,
George E. Failing
Editor

LESLIE E. DUNKIN

TEACH them to PRAY

Sunday-school teachers can mold a child's lifelong prayer habits.

THE LORD JESUS CHRIST, the greatest teacher of all times, taught His disciples to pray. In like manner each teacher today has a personal responsibility and a golden opportunity to teach each pupil to pray. This will stay with the pupil ever after many, many years have passed. It is vitally important for the pupil in the future as well as in the present, so it is even more important for the teacher now.

A knowledge of the meaning of prayer and its possibilities will help to increase a personal desire to pray. Prayer might well be defined or described in a number of ways.

Prayer is turning toward God. Prayer is a personal conversation with God. Prayer is opening the life to let God fill and possess it with His wonderful love. Prayer is a vital connection with God, to channel wisdom, love, patience, courage, guidance, and whatever is vitally necessary into the praying person's life. Prayer is seeking God's will. Prayer is silent meditation, waiting to know God's will and to feel His presence. Prayer brings one closer to God, which in turn helps to solve any problem or difficulty or to meet any opportunity.

The teacher will do well to remove or guard against the thought of prayer as being a personal demand made to God for something desired or apparently needed.

The teacher's own prayer will assist the efforts to teach the pupils. If prayer is natural for the teacher, it will be easier to pass this on to the members of the class. The example and atmosphere will be there.

The prayer instruction of the class as a whole needs to have an individual approach and use. No class stays the same or together for any extended length of time, while the individual pupil goes along for many years. So individual prayer is the desired goal by the teacher for each pupil.

Form or read prayers are better than none, but they should not stand in the way of or take the place of one's own prayers. The teacher can explain that the typical prayer opens with praise to God, continues with personal gratitude for blessings received and then with personal desires for one's own self and others, and closes with thanks in advance for blessings to be received.

The simplest approach to learning to pray is to think of it as a personal talk with God. Gratitude is a natural beginning. The teacher by example and teaching can urge each pupil, when some benefit comes, to turn the thoughts upward and say, "Thank You, God, for this!" The sincere person will find many experiences arising every day, when "Thank You" can and should be directed toward God.

The pupil can be led to see that thanks can be expressed to God for problems, difficulties, and trying situations. These can be looked upon as God's means to help the pupil to grow in strength and other Christian virtues. A "Thank You!" prayer or thought toward God becames easy and natural, since it is quite informal.

The personal prayer of gratitude leads naturally to a morning and evening prayer by the pupil. When eyes are first opened, God can be thanked for the sleep and rest of the past night. Also He can be thanked ahead of time for the day ahead and what it may bring. With this can be a humble request for God's guidance in everything throughout the day.

The evening prayer can start with a "Thank You" for the many blessings and helpful experiences in the past day. The pupil may ask for forgiveness for any mistakes or failures to do what should have been done during the day. This can be closed with placing the coming night and day in God's hands for safe keeping, until resumed in the morning. This evening prayer practice will prove beneficial for the pupil with a good night's sleep.

The teacher will do well to start the lesson period each Sunday with a short prayer. This should be brief and much to the point of the class, the teacher, and the lesson at hand. Simple conversational words should be used. The prayer should not be used to introduce or start the lesson. The teacher can ask privately some pupil to be ready to offer an opening prayer before the lesson. If necessary, this can be written out simply and briefly for the pupil to memorize and give as a prayer. As the pupil becomes accustomed to this, he or she should be encouraged to have an original, simple prayer each time.

In like manner, the lesson period can well be closed with a brief, simple, and appropriate prayer. This will include thanks for the lesson and a desire for each pupil to live this lesson daily. Each pupil can be prepared for offering the closing prayer.

Personal conferences or talks with the pupils offer opportunities for the use of prayer. After the pupil has asked the question or told the perplexing situation, the teacher can naturally ask, "Have you talked to God about this?" The usual answer will be "NO!" or "I've come to you about this." The teacher can then easily suggest, "Let us kneel (or bow) right here and ask God about it." The pupil should be urged to tell God about it and ask Him the same question as those asked of the teacher.

Prayer by the teacher will follow. This should be brief and simple. Now the two are well prepared to consider the question or situation. If it is not plain yet to the teacher, the suggestion can be made, "Let us leave this with God for His future solution or answer."

The best Christian heritage any teacher can leave with each pupil is the natural and frequent use of prayer throughout each day. This will linger longer and more helpfully with the pupils in future years than any one Sunday's lesson well presented. • •

Copyright by The Sunday School Times and used with permision

Make Your Community Conscious

SEVERAL MONTHS AGO now, just before I was to leave Chicago for several engagements on the west coast, a man came into my office and asked me what I was going to speak about on the coming tour. Almost spontaneously I replied, "The Sunday Schools of America." He stunned me with the retort, "Nobody is interested in the Sunday schools of America. Some may be interested in their own Sunday schools."

I wish that I could tell you that my experience has disproved the above claim, but it does not. It rather confirms it. However, as a result of this thought-provoking conversation I have been moved to prepare a message entitled, "Make Your Community Conscious of Your Sunday School."

Our nation is the sum total of its communities. If each of us can make our community conscious of our Sunday school we will go a long way toward making our nation Sunday-school conscious.

In Acts 1:8, we see an outline of procedure given to us by the Holy Spirit himself. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Notice the four geographical locations mentioned: Jerusalem, Judaea, Samaria, and uttermost part of the earth.

Our Jerusalem is right where we are. Certainly God intends us to begin witnessing for Him right where we are. But am I not right when I say that much of our praying, our planning, yes, even our paying has begun at Jerusalem, and some has gone to the uttermost part of the earth, but a great gap has been left between. Judea and Samaria have been forgotten.

Many Christians who meet regularly in their places of worship for prayer each week will pray for those in foreign lands and for those of their own church circle with little or no thought for those of their community, state or nation. Little wonder we have the indifference to the church and Sunday school on the part of the world when the world sees so much indifference on the part of the church. Churches like individuals can and do become egocentric, but it always means uselessness and finally death.

There was a day when America was Sunday-school conscious. For instance, there was a time when every county in Illinois had a Sunday-school association and sponsored their own convention each year. Sunday-school teachers were inspired and instructed and the Sunday schools grew and the whole state felt the impact of the Sunday school. This was largely the result of a man named Moody with a burden for a state, a nation and a world.

May our vision include a state, a nation, a world; may our burden be increased until we'll do something toward reaching all our vision includes. The Sunday school is the greatest agency the Church has to reach every age group, every member of the family.

A Better Informed Personnel

We need the Sunday school redefined. For several years it was my privilege to teach a class in Sunday-School Administration and Organization. The first assignment I gave was to write a definition of the Sunday school. The majority of the class were Sunday-school superintendents, some pastors and Sunday-school teachers. Is this too difficult an assignment for such a class? The most usual answer was, "A Sunday school is an organization to teach the Bible to children."

May I ask you two things about this answer. First, who said the Sunday school is only a teaching institution? The first responsibility of the Sunday school is to reach. The great commission said "go," before it said, "teach." The Lord commanded His disciples to go into the highways and byways and persuade them to come in. In modern language every Christian is to be a salesman for Jesus. Nowhere in the Bible is the unbeliever commanded to come to the house of God. Many are the commands to the believer to go, to get, and to give. The reason the average Sunday school is not teaching any more is because they are not reaching any more.

The second question is, who said we were only to teach children? Every member of the family needs to be in Sunday school.

The Sunday school is the church at work. The Sunday school is the workshop of the church. The church and the Sunday school are one in their purposes and aims. The Sunday school is an organization that has its purpose the reaching of men and women, youth, boys and girls, with the gospel, winning them to the Lord Jesus Christ, "teaching them to observe all things," training them to reach, to win, and to teach others also.

More Interested Pastors

If we are ever going to make our communities conscious of our Sunday schools, we must have pastors that are truly interested in the Sunday schools.

The pastor is a key man in any church. If he isn't, he should be. We cannot expect our nation to be more conscious of the Sunday school than our churches. Our churches will be no more Sunday-school conscious than our pastors are. Our pastors will be no more Sunday-school conscious than the schools and seminaries they attend.

I heard a former pastor who is now a state director of Christian education for a leading denomination say, "When I was in seminary I thought the only ones who took courses in Christian education were those so dumb they flunked Hebrew and Greek. When I got into the pastorate I found my people wished I knew something more about Christian education. All that I had learned about Greek was Greek to them." God forbid that we discourage anyone from scholastic study, but we certainly need to be sure our education is well rounded and practical.

Many pastors know very little about their Sunday schools. I have talked with great preachers who didn't know the difference between the beginner and primary departments.

It is interesting to observe that the fastest growing churches and the fastest growing denominations are those where

Supplied by National Sunday School Association in observance of National Sunday School Week, September 24 - October 1.

# of your Sunday School

CLATE A. RISLEY

the pastors are vitally interested in the Sunday school. Indeed a great percent of our church members still come from the Sunday school. What sensible salesman will neglect his most fruitful field? A prominent Southern California pastor says, "Any pastor that does not give at least 50 per cent of his time to the Sunday school is neglecting his work."

I believe more and more pastors are attending Sunday-school conferences, taking notes and asking questions. A number of Christian schools have added courses in Christian education and personnel to teach them. These are encouraging trends. The results will be felt in our churches.

An Improved Program

The third thing that must take place if we are going to make an impression upon our community is an improved program. It's still true, "If our Sunday schools are going to be bigger they must be better."

Visit a few Sunday schools; take a look at your own and perhaps you'll ask with me. Why does anybody come? Why do as many people come as do come?

There is an answer. They come because they are spiritually hungry; because they want food; because they want to try to serve. Thousands, even millions might be reached if we had a program to interest and instruct them.

Our Sunday-school hour is basically in two parts—an assembly and a class period. The need for better prepared, trained teachers is great, but it doesn't begin to compare with the need for better trained Sunday-school superintendents. Little prayer, little planning, little preparation, are in evidence.

What are elements of an opening assembly? The Bible, making the program Christ-centered, prayer, and music are always the chief elements. These can be presented in various ways and by several people. The superintendent is a coordinator to see that each one who is to take part is invited and prepared. The musicians, pianist, song leader, and special music should be informed of their part in the program well in advance.

The central portion of the program must give out the Word of Life. It may be a brief message by a teacher or a visiting speaker. It may be a visual aid as an object lesson. There are good ones for all ages. The superintendent doesn't have to prepare all special events. In fact, he shouldn't.

A few good rules are: Use as many people as possible. Begin on time and close on time. See that the program progresses rapidly. See that a variety of things are included during the year.

Every superintendent ought to make his own yearbook—marking special days and Sundays to be observed in special ways, such as missionary Sundays, tithing teaching, temperance emphasis, rally day, promotion day. It is just as easy to be planning several Sundays at a time as it is one, and the preparation should be much better. It takes time to plan and prepare and to properly execute a program, but it pays big dividends.

Invite More People

The first important thing is to get a program going, then invite the people. It is definitely wrong to publicize unless we have something to publicize. You may get people out once, but if they are disappointed they will be harder to get back again.

Any business interested in return purchases is interested in its customers, and any business that doesn't have them is soon out of business. The Sunday school must take care of its customers.

Teachers must take care of visitors and absentees. No Sunday school has any right to even dream of an expansion program unless they are taking care of those they already have. Why get any more to neglect? Any Sunday school that will systematically take care of the absentees and visitors will see its average attendance and its enrollment grow.

How many visitors did you have in your Sunday school last year? One a week is a total of 52. Where are they? How many became regular? If not, why not? If they are not in your Sunday school now, they are either in somebody else's or not in any. Why didn't they become regular? Were they neglected? It's so easy for the gang—perhaps better known as "the clique"—to be so friendly and ignore the stranger and the visitor. Many church members leave the job of making friends up to the pastor and maybe the Sunday-school superintendent, or even to the ushers.

Perhaps we excuse ourselves and say, Why should I invite anyone to church? The church is a public place. Anyone can come who wants to. But the average man who doesn't attend church is as ill at ease in church as some of us would be at the corner bar. Why so? Because they have very little idea of what goes on behind those church doors. Perhaps occasionally they are curious enough to respond to an invitation, but they would probably not venture in alone. Few of the strangers that come to our church are concerned with our orthodoxy. They probably don't know and care less as to whether we're evangelical or fundamental, but they do know and care if we're friendly.

Many a visitor has decided if he'll ever come back before he even sees the preacher. It is the usher at Sunday school as well as at church that has the first chance to show himself interested in the newcomer.

"Thank you, call again" is a familiar sign as we leave the restaurant or department store. Too often it's neither in sight nor on our lips as strangers leave our building. Invite them to return. Invite those who attend some services of the church to attend others. For instance, in most morning worship services there are from 25 to 50 per cent who were not in Sunday school. It's a good time to invite, not only from the pulpit, but person to person, even if it is an organized effort with key leaders assigned to sections of the building to speak to and invite all who were not in Sunday school to attend next week.

Invitations should vary. There are many ways to invite people to public gatherings. Use every legitimate method to inform them of what is going on and to interest them in coming. Here are a few: the church bulletin, special letters and cards of invitation,

(*page* 15, *please*)

Creative Teaching

Dr. S. A. WITMER

Dr. Witmer's inspiring treatise on creative teaching is here presented in greatly condensed form. He has in view the entire field of teaching. These excerpts, however, are particularly pertinent to departments of Christian Education in our colleges. The author is executive director of the Accrediting Association of Bible Colleges.

TEACHING that releases the natural but limitless potential of human personality can be truly great. But the Christian teacher is humbled by the magnitude of an even greater task. He is dealing with much more than natural talents and capacities. He is aiming for more than future citizens educated for worthy vocations in society. He is dealing with beings made in the image of God who have an eternal destiny. If his students have been re-created by the miracle of new birth, he is a workman for God in His second, transcendent creation in which the redeemed church will be exhibited throughout eternity as God's artistic accomplishment to disclose His grace and wisdom.

The Christian teacher is therefore an instrument to fashion and to mold God's own children into Christlike personalities. As the apostle Paul wrote: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

There are certain marks, conditions and rewards of creative teaching.

First, the creative Christian teacher is enthusiastic. He is alive to his subject matter, to the classroom situation, to his students, and he is supremely alive to God. His teaching is vibrant, for he himself is excited about his subject and its larger context. What I refer to, however, is not the enthusiasm of a preacher-exhorter who sometimes is found in a classroom and who has carried his evangelistic techniques into it. I mean enthusiasm about teaching in the best sense of the word.

Enthusiasm rests on something more basic than mere emotion. It is generated by several factors, the first of which is *teaching reality, life itself.* Alfred North Whitehead in *Unseen Harvests* says, "We must beware of what I call 'inert ideas'—that is to say, ideas that are merely received into the mind without being utilized or tested or thrown into fresh combinations.

"In the history of education the most striking phenomenon is that schools of learning, which at one epoch are alive with a ferment of genius, in a succeeding generation exhibit merely pedantry and routine. The reason is that they are over-laden with inert ideas. Education with inert ideas is not only useless, it is above all things harmful."

If the teaching of inert ideas is stultifying in secular subjects, it can be deadening in the theological field. And yet I have been in classrooms where the truths of the living God were taught with the casualness and detachment of the most abstract science.

We who believe in spiritual reality as well as creedal orthodoxy ought to be jealously on guard against the deadening teaching of verbalism of Christian doctrine in our classrooms. It is a form of godliness without its power. It is the letter that kills, for it lacks Spirit-generating life. It is nothing less than fundamental rationalism. It is the first step toward apostasy. It ought to be shunned in our schools like the plague. The routine, lifeless teachers in our classrooms either ought to have a burning-bush experience to bring them to life or seek an activity where they will do less damage than in a classroom of Christian youth who are susceptible to the creative influences of the Spirit of God.

In the next place a creative teacher must be a person of *integrity, of moral idealism.* Only such a teacher will command the respect of students. The pupil ought to be able to say deep within himself: "That's the kind of person I want to be."

One of the students of Dean Gauss of Princeton—perhaps the best-known dean in America—attempted later in life to analyze the power of his creative influence but could only say: "How he did it I shall never know, but of course his own integrity was a constant example to follow. As one of my classmates put it: 'He made you want to do the right thing, and the right thing was what Dean Gauss would want you to do.'"

The creative teacher must be *selfless.* The classroom is no place for the show-off who sees there an opportunity to display his wit or his scholarship or his sarcasm. In no sphere of Christian service is the dictum of Christ more revelant: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

From the negative aspect of selflessness we should move on to the positive aspect of love—the central, dominating quality of the creative teacher. All the personal qualities that a teacher needs are facets of Christian love: patience, firmness, sympathetic understanding, holy enthusiasm, eagerness to commend, helpfulness, kindness. First Corinthians 13 might well be paraphrased thus for the Christian teacher:

"Though I speak with the logic of men and the eloquence of angels, and have not love, I am become as sounding brass or a tinkling symbol. And

though I have the gift of teaching and understand all methodology, and though I have all confidence to overcome all obstacles, and have not love, I am nothing. And though I zealously pursue more graduate studies on a pittance, and though I burn the midnight oil grading papers, and have not love, it profiteth me nothing.

"Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when students go wrong. Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

Love is the mark of a healthy, wholesome personality. Unless a teacher really likes students, unless he is genuinely interested in their welfare, he should not be in the teaching profession.

The live, inspired teacher never stops growing. Continued growth—intellectual, spiritual, cultural—is a necessity. I asked a number of students in a certain Bible college who their favorite teachers were. They nearly always mentioned two veteran teachers. A dean from a nearby liberal arts college told me, "Sometimes when students can't make the grade in our college, they are admitted to the Bible college. I don't know what it is; perhaps it's because it's a small school or it may be because of Dr._____ and Mrs._____ [naming the same two teachers preferred by students], but something happens to them. They do better work. Then when some choose to come back here they can make acceptable grades." What a demonstration of creative teaching—sparking the less gifted student!

It is difficult to say how one is to become creative in teaching, but the following conditions follow from Christian premises:

1. Teaching is a calling. When the Spirit calls to this ministry, which stands in function and nobility next to parenthood, the teacher can face the difficulties and disappointments with a sense of victorious mission. He is a partner with God in the "second creation."

2. With a call come the necessary gifts for teaching. It is often said that teachers are not made, they are born. Some gifts or capacities are a part of the teacher's natural endowment, to be developed and made useful by education and experience. Others are bestowed by the Spirit. With these gifts, natural and bestowed, the student prepares himself for his work by a mastery of knowledge and teaching techniques. In so doing he seeks to be his God-given self—not another.

3. The related qualification for the Christian teacher is the enduement or infilling with the Holy Spirit. We need only refer to Pentecost to see what the Holy Spirit did to some very ordinary, human persons in transforming them from fumbling mediocrity to extraordinary teachers. A close reading of Peter's epistles will disclose that he became an eminent teacher who made use of the best learning principles known to secure a moral response.

With the enduement of the Spirit the disciples became alive to spiritual reality. Christ was more real to them after Pentecost than before. They certainly were not purveyors of "inert ideas," or we would never have heard of them. When they taught, they spoke of spiritual reality. Certainly in Biblical truth the Holy Spirit's presence is indispensable to make a teacher's own personality radiate the reality of his faith.

4. Another condition of creative teaching is the faith of expectancy. But no Christian teacher should ever rest his expectations and anticipations of a given student on heredity, past environment or his record. He may have some delightful surprises. A mediocre student may yet catch fire. The Lord saw that vacillating, impulsive Simon would become Cephas, a rock of exemplary stability. Creative teachers have not only eyes to see and ears to hear, but faith to believe.

There are many rewards to creative teaching. Chief among them is the reward of grateful appreciation of former students. Alfred L. Crabb, editor of *Peabody Journal of Education*, heard a lamenter stress the economic advantage of bricklayers over teachers. Of course the bricklayer gets more than the teacher. He is a highly skilled specialist, but the pay is all he gets. Mr. Crabb asked a bricklayer if the people whose homes he helped to build ever wrote him a letter of appreciation. He stared at Mr. Crabb and said, "If they pay me that's all I expect." Verily, the bricklayer hath his reward; but so doth the teacher!

But beyond human appreciation is the divine reward for faithfulness in this high calling. It is incomparable to any temporal compensation. Shall we paraphrase the parable? "Well done, thou good and faithful teacher. You invested your talents in selfless devotion in an obscure classroom. I will make you a ruler over many. Enter thou into the joy of the Lord." • •

I Was Reading

(*from page* 3)

• that "four out of ten American Methodists attend church less than half the Sundays in a year, according to a study by the Boston University School of Theology. Methodists also have relaxed their traditional code of abstinence from alcoholic beverages. Almost one-third of U. S. Methodist church members see no harm in moderate social drinking."

• an interesting and tragic article on "Sun, Suds, and Sales" in the August 7 issue of *Newsweek*. "Today, beer is served in two of every three homes; for U.S. brewers the market holds a promise of unprecedented prosperity and a guarantee of unyielding competition." The industry is doing all it can to produce a desire for beer in the hearts of America's youth. Says one brewery president, "Unless these people choose to drink beer when they come of age, we won't cash in on the opportunity." Studies reveal that families in the low income group, representing about 58% of the population, drink more than 70% of all the beer consumed; that men between the ages of 21 and 25 still consume the vast bulk of all beer. But women are drinking more beer than ever before and account for about 50% of all current beer purchases in supermarkets and grocery stores. Spending up to 10% of their annual income on advertising, brewers flatly assert that we've been trying to make beer drinking more socially acceptable than it was 25 years ago." It seems hard to deny that they are succeeding.

• in the same issue of *Newsweek* about "Speed Up on the Campus." Now students in the University of Pittsburgh, University of Florida, University of Michigan and other colleges have been offered a trimester program for some time. College youth attend school eleven months of the year and have one month's vacation. They take four years' work in three years' time. Among other benefits, it is pointed out that faculty members boost their salaries by teaching eleven months of the year rather than nine, that undergraduate enrollment in universities has been increased by about 35%, and that students who want to attend only two of the three trimesters can take vacations during the September or January terms when competition for temporary jobs is less keen.

• the recent news item that the world's earliest man has been just discovered. While many evolutionists hold that modern man appeared only 35,000 years ago, it is now affirmed that the earliest man whose bones have been found (Zinjanthropus, meaning East Africa man) was at least 600,000 years old. The discoverer of these bones, Dr. Leakey, states that previously all was "a matter of wild guesses and hypotheses. Now we've got facts." Another anthropologist, Dr. Stewart of the Smithsonian Instutite in Washington, points out, "It is better to have more time for this evolutionary process leading to man." Evidently, evolution itself is undergoing considerable evolution, and probably the end of this evolutionary process is not yet in sight!

Department of World Missions

ALTON E. LIDDICK, Executive Secretary

New Frontiers

THERE CAN BE no comfortable missionary program. The very essence of missions is evangelistic outreach, a compulsion that drives one on to the next town, the next village—to the "other sheep."

The Master, whose Name we bear and at whose command we go, revealed this compulsion in his words, "I must preach the kingdom of God to other cities also; for therefore am I sent." And "Other sheep I have which are not of this fold, them also I must bring. . ." Christian compassion, knowing no boundaries, can never be satisfied with ninety-nine while one is lost.

John Wesley, the man of God whose name our denomination bears, was indefatigable in his zeal to reach an ever-widening circle of hearers. Replying to his critics he cried, "The *world* is my parish." The seal of the Department of World Missions bears a picture of Wesley on horseback, symbolic of a determination to translate emotion to motion, to redeem every remnant of time and to preach Christ with tireless energy and insatiable zeal. Wesley was never content to win the individual soul. He had no belief in a solitary holiness. Wherever he went he left behind him not a mere group of converted men and women but the nucleus of an evangelizing body. Before his death the members of his societies numbered nearly 200,000. But he rode until he could ride no more—then he was carried to his preaching points. When he could no longer stand to preach he preached on his knees.

Our soul-saving witness and church-planting activity must never taper off. The consolidation of our gains must be matched with pioneer effort, for the first great missionary, the apostle Paul, was not too busy confirming the churches to hear the cry from Macedonia. At no point may we dig in and hold except to recover breath for the next advance.

Your missionaries are moving to new frontiers. Miss Laura Sells, who has long carried a burden for the chosen people of Israel, is now in Brooklyn, pioneering with our Brooklyn Church in a new outreach to the Jewish people of the surrounding area. Pray with her as she visits in neighborhood homes and opens a reading room to the end that Israel may know and own her Messiah. The knowledge of your prayer support will encourage these our workers who help us pay the Christian Gentile's debt of love to the Jew.

Rev. Neal Phipps, field representative of Brainerd Indian School, carries a heavy burden for outreach to the American Indian. Tentative plans are being made to enlarge our mission to these original Americans to meet calls coming from the Dakotas, the Carolinas and Canada. To accept this challenge in even a modest way will require additional funds. Here is a long overdue pioneer effort leading us to new frontiers.

The challenge of Port-au-Prince, the capital city of Haiti, has faced our mission in that Caribbean nation. Now a start has been made. A building has been rented and a national pastor stationed there to begin our witness to that great city. City pioneering is expensive and the Haiti Conference has very modest means. Here we may help on a new frontier. We hope to underwrite the work in its beginning stages. There are precious souls to win here for Christ and a city church to build. A fund has been started to purchase a building site. Pray that God will give us what we need to establish a suitable witness to his Name in this national capital and port city.

In a few days our first missionaries to New Guinea will arrive at their station in Koroba. Their "station" will be a strip of jungle in the midst of 20,000 Duna tribes people who have never heard the Gospel. Rev. and Mrs. Kingsley Ridgway and Mr. and Mrs. Walter Hotchkin will leave Australia for this new frontier early in September. Their first job will be to clear a plot in the jungle, sawing up timbers for their mission house to be built there. Wycliffe translators are reducing the language to writing and Missionary Aviation has agreed to fly in supplies if we provide them an airstrip on which to land their planes. There will be adventure and hardship on this new frontier, but of central importance is the priceless opportunity to make Christ known. Here, it appears, are other sheep that only our representatives will be bringing to the Master's fold. Here the frontier is not only new to us but untouched by the Gospel.

Go with us, on your knees, to these new frontiers! Dedicated lives, consecrated money and importunate prayers will make up the harvest teams. The zealous Wesley would urge us on. Christ, our Master, would baptize us afresh with compassion for the lost on today's frontiers. ● ●

In considering the section on EQUIPMENT in the Standard of Achievement for Wesleyan Sunday schools this week, we are touching on a vital part of our Sunday-school ministry. Important is the proper physical setting and adequate equipment for the continued training of our people in the things of Christ.

EQUIPMENT

38. The assembly area is clean, well-ventilated, well-lighted, and attractive. (1) ___

"Cleanliness is next to Godliness." The pupil's impression of the place of worship will be closely associated with his concept of God. It is important, therefore, that the surroundings be proper and comfortable, lending an atmosphere of worship with nothing to distract the pupil's attention.

39. A worship center is provided for each assembly area, including at least such items as an open Bible, flags, pictures, etc. (1) ___

For the assembly that meets in the sanctuary proper, the attention of the student is automatically focused on the worship of God. For groups meeting other than in the sanctuary a proper focus can be developed by using the above mentioned appointments to draw each mind to worship.

40. Each assembly area has a properly-tuned musical instrument. (1) ___

It would be far better to have an old, clean, properly tuned instrument than one that is new and out of tune.

41. Privacy is provided for each class by permanent or moveable partitions. (2) ___

Although it may not always be possible to have complete audible privacy for each class, at least visual privacy will help pupils give their attention to class activities and aid in developing a suitable classroom atmosphere. This can be obtained by collapsable screens or drapes if funds and physical setting will not allow for separate rooms.

42. The space for each class is attractive and adequately lighted, heated, and ventilated. (1) ___

Orderly, pleasant, and comfortable surroundings are imperative for learning readiness. With a simple evaluation, careful thought, and planned effort the most unsightly room can be made attractive and discomforts minimized.

43. There is a proper allowance of floor space for each pupil. (1) ___

There should be sufficient space per pupil for the teacher to use a variety of teaching methods and for the pupils to participate in class activities in applying the lesson. Following is a suggestion for the needed floor space:

Nursery and Kindergarten—25 to 35 square feet
Primary and Junior—25 to 30 square feet
Intermediate, Senior, and Young People—15 to 18 square feet
Adult—10 square feet

44. Each class has adequate, basic equipment, such as chalkboards, flannelgraphs, maps, other visiual aids, sufficient storage space, and the proper size tables and chairs for each age level. (2) ___

The worker should not be handicapped because of a lack of proper tools in his teaching and training for Christian service. The worker will avail himself of the tools if they are available and he knows how to use them. See the article on the use of chalkboards on the Sunday School Page in THE WESLEYAN METHODIST, April 12, 1961, page 11.

45. Drinking fountains or sanitary cups are provided. (1) ___

Care should be taken that the fountain is always spotlessly clean and/or that sanitary drinking cups are always available.

46. The restrooms are clean and provided with wastebaskets, mirrors, towels, etc. (1) ___

It is surprising how often such items as the above are overlooked. Check each of these items to see that all are supplied and in proper working order.

47. The building and equipment are evaluated and improved annually. (2) ___

There are always items that need attention—outside paint, walks repaired, outside bulletin board, redecorating, remodeling, etc. Much of this can be sponsored or at least inaugurated by the Sunday school.

48. The building has adequate and properly inspected fire extinguishers. (1) ___

Give immediate attention to this item. Check with your local fire officers to determine what your plant needs in the way of extinguishers and where to locate the same. A recent survey shows that heating and electrical defects are the chief causes of fire. A tabulation of thousands of church fires shows the following places: Storage—20.0%; Heating Plant—17.7%; Attic—8.00%; Auditorium—6.7%; Onter Exposure—5.3%; Vestry—5.0%; Altar—4.3%; Spire—4.0%; Roof—3.7%; Kitchen—3.0%; Parish House—2.7%; Organ Loft—2.6%; Sunday School—2.3%; Balcony—2.3%; Steps—1.0%; Unknown—11.4%.

A booklet, "Churches are Burning," published by the National Fire Protection Association, 60 Batterymarch Street, Boston 10, Mass., will give you the complete story.

49. The school has a fire drill at least annually. (1) ___

The first essential in the event of a fire in any church is to have the occupants leave the building in an orderly manner and to reach a point of safety without injury. Fire drills are to accustom people to the action which should be taken during a fire or emergency and to perform the operation a sufficient number of times so that it is possible in an emergency to carry it out in a natural, unhurried manner. Here again your local fire chief will undoubtedly be helpful in analyzing your building and suggesting methods for the fastest and safest procedure in evacuating the building. Recently one church had a man who felt that a plan of procedure was important. He helped organize a plan which was explained and carried out on a Sunday morning. The next Sunday morning during Sunday school the alarm was sounded and everyone "knew" it was another fire drill. It, however, was for real! There was a fire. The expressed opinion of the church was that the fire drill started the previous Sunday undoubtedly avoided casualties. Evaluate the safety of your church by asking the following questions:

- Does your church have enough exit doorways that open outward?
- Do they have dependable panic bolts?
- Are stairways and exits obstruction free?
- Is the furnace in a separate, fireproof room?
- Has the furnace a self-closing door?
- Are ashes handled in metal containers?
- Are all electrical alterations made by experts?

The possible score under EQUIPMENT is 15. How do you rate?

Lesson for October 1

Saul, the Zealous Pharisee

(For comments on these readings, use your Devotional Quarterly.)

Lesson Text: Acts 7:57-60; 8:1-3; Philippians 3:1-7.

Golden Text: The entrance of thy words giveth light; it giveth understanding unto the simple. Psalm 119:130.

M Saul, the Zealous Pharisee. Acts 7:57-60; 8:1-3; Philippians 3:1-7.
T Wrong Zeal Is Harmful. Jeremiah 38:1-6.
W Idolatry Is Foolish. Isaiah 44:9-17.
T Zeal Without Knowledge. Romans 10:1-4.
F The Preaching of the Cross. I Corinthians 1:18-27.
S A Zealous Man Changed. II Chronicles 33:9-16.
S Righteousness by Faith. Romans 1:14-17.

Based on outlines copyrighted by National Sunday School Association: used by permission.

Religious News

Annual 16th N.S.S.A. Convention

The 16th National Sunday School Convention will be held in Detroit's Cobo Hall, October 11, 12, and 13, 1961. Cobo Hall is one of the best as far as facilities for such a convention.

The theme this year is appropriate: "For Times Like These . . . Sunday School."

There are eight major sessions, 130 workshop sessions, a visual demonstration, a preview of a film, a panel of experts led by Dr. Bob Cook on the subject: "Resolved: It Is Time for Action."

Registration is $3. Those who preregister before October 1st, may do so for $2.50. Churches registering all their Sunday-school staff may register them for $1.50 each.

Detailed programs may be secured by writing National Sunday School Association, 175 North Franklin, Chicago 6, Illinois.—*Clate A. Risley, Executive Secretary*

Evangelicals Ask Freedom Study at Lima Conference

LIMA, Peru (EP)—A report calling for the study of religious freedom in Latin America was approved by some 120 delegates to the Second Latin American Evangelical Conference here.

The statement was prepared by the conference's Commission on Special Affairs and urged the survey "not because some Protestant churches and communities are suffering from religious intolerance, but because as children of God living in faith and in the care of His power, we know that liberty in all of its expressions is a gift of God, and therefore it is our responsibility to protect it."

The first such conference of Evangelicals was held in 1949 in Buenos Aires, Argentina. Brazil was chosen as a future site, date to be yet decided.

Communists Film Drunk U.S. Sailors in Japan

ATSUGI NAVAL AIR STATION, Japan (EP)—U. S. Navy Capt. J. A. Masterson has clapped strict liquor controls and curfews on his men here because he says Japanese Reds have been shooting pictures of them in drunken brawls for propaganda showings abroad.

An estimated 6,000 sailors and marines were hit by the curbs. Some said morale among the servicemen sank low and tempers were raised because of the restrictions. But Masterson said he was "fed up" with alleged excessive public drunkenness, a zooming rate of venereal disease and bloody barroom brawls involving U. S. sailors, marines and Japanese hoodlums. The Navy Captain said the curfew has cut venereal disease 40 per cent. He said he took the action because local Japanese police refused to enforce anti-prostitution and liquor laws. He said also that the Japanese police chief has since "applauded" Masterson's decision to clamp down on military personnel on his own.

'Reformation Principles' Listed on Protestant Identification Cards

NEW YORK (EP)—The Protestant Council of the City of New York, in issuing its "I am a Protestant" identification cards this year, included a list of "Reformation Principles."

According to the council, more than 80,000 of the wallet-size cards have been mailed out in the New York metropolitan area for use as a testimony of faith and as an aid in emergency.

Identifying the bearer as a Protestant, in black lettering against the yellow fluorescent border on white stock, the card provides space for the names of the carrier's minister and church as well as the phrase: "In emergency, please call. . . ."

Last year's card, the first issued by the council, merely indicated on the reverse side that it was distributed by the Protestant organization. The 1961-62 card, however, lists "Reformation Principles": Salvation by faith in Jesus Christ, supreme authority of the Bible, direct relationship with God, priesthood of all believers, separation of Church and State, and dignity of labor.

Dr. Dan M. Potter, executive director of the council, said the principles had been printed on the card because of contemporary attitudes which "would have us substitute the supreme authority of the 'Almighty Dollar' for the supreme authority of the Bible."

"Instead of living in a direct relationship with God," he said, "there are millions who ignore their Creator altogether. And at this very hour, the cherished principle and tradition of separation of Church and State in this country is being opposed by those who would want the Church to be financed by the State."

The council reported that after its first cards were issued in July, 1960, it was swamped by thousands of requests for them from 31 states and Canada.

Nehru Would Jail Religious, Communal Agitators

NEW DELHI, India (EP)—Prime Minister Jawaharal Nehru has asked the Indian parliament for powers to make religious and communal agitation a crime punishable by three year's imprisonment.

During the past year, riots and bloodshed have resulted several times from the use of religious slogans and political epithets, Nehru pointed out. He said he only wanted to prevent unrest among the people.

He also appealed for an amendment of the country's election laws to prohibit electioneering on a platform of religion, race, caste, community or language. If this recommendation is passed, it would mean that any candidate in the general election next winter who fans enmity or hatred on these grounds would be liable to imprisonment for three years.

Church of God Youths Build Trinidad Church

ANDERSON, Ind. (EP)—Young people of the Church of God (Anderson, Ind.) from 10 countries have converged on Trinidad and this month (in 24 days all told) will erect and dedicate a new church.

The project is the first world work camp project of the denomination's International Youth Fellowship. Thirty-two youths are participating under the supervision of an adult director, Kenneth F. Hall of Anderson. They come from the United States, Japan, Africa, Australia, Panama, British Guiana, Costa Rico, Mexico, Barbados and Grand Cayman, to join with youths from Trinidad in the church-building work.

Funds for the project, and for scholarships awarded to participants from other countries, were raised by Church of God youth groups in the United States.

Church To Regain Steeple

The Gainesville (Ga.) Mill Methodist Church will have its steeple again, after a 17-year battle with the U.S. Navy. In 1944 the church agreed to remove its steeple, as a flying hazard for the new air base, with the Navy to replace it after the war. When peace came, the Navy moved out and none of its records could be found to confirm the agreement. Now church records have disclosed the promise, and the church on July 29 received a check for $3,500. (MN)

Knights of Columbus Counts Membership Climb

NEW HAVEN, Conn. (EP)—A record total membership of 1,143,714 is reported for the Knights of Columbus, Catholic fraternal society.

In his report prepared for delivery at the K of C international convention in Denver, August 15-17, Supreme Knight Luke E. Hart also has announced that the society's program of Catholic advertising had brought more than 4,100,000 inquiries over 13 years.

Bible Reading Program

The Bible is a neglected book. Practically every Christian home has at least one copy and even many non-Christian homes have a "family" Bible, but the Bible is more than a good luck charm to have around. It is a living Book whose value can be experienced only as it is read and studied. Using the program as it has been planned, churches can help people take the Bible off the shelf and put it in the head and heart.

"Read It Through in '62." How many people have ever read the Bible through? Not enough, to be sure, so here is a plan to get hundreds of thousands to sign covenant cards that they will read it through during 1962. Materials are available to aid the local church in this program. There are the covenant cards, a reading schedule and check list showing how much must be read each day in order to complete the Bible during the year, poster for the bulletin board, reminder book marks, and recognition certificates to be awarded when the reading is completed.

"Sign-Up Sunday" is on Universal Sunday—December 10, 1961—and recognition day for those who sign the covenant cards is Sunday, December 31. The reading begins on January 1.

Many denominational publishing and supply houses are handling the materials for this program in cooperation with the National Association of Evangelicals. Pastors are asked to check with their denominational supply houses for order forms and sample packets. If they are not available from that source, then write to the nearest NAE office. Sample packets are $1.00. (CNS)

Walter Winchell Re Pope-K Meeting

"Khrushchev is reported planning to visit Rome to return the compliment of the Italian statesmen who went to Moscow. . . . If he does—will Mr. K. see the Pope. . . . They say the shrewd Pope John would not turn K away. He realizes that the Red would make propaganda out of the visit but would make more of it if refused an audience, as the peace purveyor of the world you know. . . ." (EP)

Church News

School 'Sorry Some Were Offended' by King Visit

LOUISVILLE, Ky. (EP)—The Trustees of Southern Baptist Theological Seminary here have expressed "regret for any offense" caused by the appearance on the school's campus of Dr. Martin Luther King, Jr., a prominent integrationist.

In explaining the trustees' action, however, James Austin, special assistant to the president of the seminary, emphasized that they were not backing down, but standing behind their invitation to Dr. King to speak at the seminary last April.

He explained that the expression of regret meant only that the trustees were "sorry some of our people were offended." He said the seminary wants its students "to be aware of controversial issues and know both sides so they can make an intelligent evaluation."

Following Dr. King's address, some Alabama Southern Baptist churches have threatened to withdraw financial support from the school and the Baptist Laymen of Alabama had sought the ouster of the seminary's president, Dr. Duke McCall.

Bishop Says Most East Germans at Kirchentag Returned to Soviet Zone

MINNEAPOLIS, Minn. (EP)—A German church leader said here that most of the 10,000 East German Protestants who made it to West Berlin for the recent Kirchenag (Church Day) rally returned to their homes in the Soviet Zone.

Bishop Hanns Lilje of Hannover, chairman of the United Evangelical Lutheran Church of Germany (VELKD), said that the return of the East Zone Protestants to their homes was in keeping with the insistence of the Church that pastors and lay leaders remain at their posts, regardless of hardship.

Their action was in contrast to the movement of thousands of refugees into West Germany, especially in the days just preceding the stiff new East Berlin resistance to the refugee tide.

Unless the pastors and faithful workers returned to East Germany to keep their church going, the "dike" would be broken and the congregations in East Germany would be left without adequate leadership, the bishop said.

With reference to the continuing crisis, the bishop said he doubts that Soviet Premier Khrushchev wants war over Berlin.

India's Catholics Ask 'Backward' Rating

BOMBAY, India (EP)—The Mysore Catholic Action Society is seeking reclassification by the government and wants to be listed as a "backward community."

The reason behind the peculiar request is that since the government ruled that Catholics must be considered an "advanced community," they are no longer entitled to preferential treatment from the national government.

First Christian Radio Station Rises in Formosa

TAIPEI, Formosa (EP)—Permission has been granted Chinese Christian Radio, Inc. for an indigenous radio ministry. The Free Chinese government will build and service the transmitter when CCR purchases land for the project. The station will go on the plus six hours of short wave time beamed to air this fall and broadcast 18 hours a day to the Communist mainland.

Lockport Conference and Camp

Left to right: Rev. Daniel A. Heinz, President; Hudson Hess, Lyndonville, N. Y.; Robert Shannon, Forestville, N. Y.; David Buck, Cattaraugus, N. Y.; Donald Stanton, Hess Road Church, Appleton, N. Y.; Rev. George N. Osgood, senior member, Committee on Itineracy and Elders Orders.

The Lockport Conference began its second 100 years with its eyes focused on the Lord's worldwide work. Rev. Harold Johnson reminded us of the doubling campaign of the Immanuel Bible Church in Japan: within two years one new church for each one now in existence.

Mr. Johnson spoke on August 11 at the first meeting of Houghton Camp. Reports given during the 100th session of the conference, which immediately preceded the camp, evidenced earnest desire for a great, forward movement at the beginning of the second 100 years. When they made their reports to the conference a large percent of the pastors said: "We must have revival in our church."

One evidence of the beginning of such a movement was the 107-person delegation at the annual Sunday-school rally from "one of the smaller Sunday schools in our conference." Special prayer, a men's Bible study group, and visitation had "done it" at East Leon. Called on by four laymen and the pastor the same day, a local auto salesman threw up his hands in despair and said, "I'll have no peace till I go." The East Leon Sunday school, which increased 63% during 1960-61, received the school-of-the-year award.

Reports on conference pioneer work showed that the last decade has been the most fruitful in enlargement of the conference during the century. Five churches have been organized, four of them are now self-supporting, two others have been started, and others are in the planning stage. This development was pictured on pioneer night of the session when the life history of a pioneer church was dramatized in a "This Is Your Church" program, patterned after "This Is Your Life." Persons who took part in the initial survey of the new housing area near Buffalo, the purchase of the lot, the construction of the chapel, and the development of the work at Cleveland Drive, Cheektowaga, appeared in the program. During this next year the conference plans to raise $5,200 to further pioneer work.

The entire century of Lockport Conference life is recounted in "Our Heritage," an 80-page history, which shows the growth of the church from the first local organization, that of Fillmore in 1843. This occurred before the Rochester Conference was divided into 2 parts. In 1861 the central portion of New York State remained the Rochester Conference, and the western area of New York and Northwestern Pennsylvania became the Lockport Conference.

This history, with its pictures of churches, parsonages, and present pastors and families, and its two-page spreads on missions and Houghton College, was presented on Sunday school night by the use of enlarged pictures drawn by Mrs Aileen Ortlip Shea under the caption, "Building for Eternity."

At the 100th session of the conference four men were ordained into the ministry: Rev. David Buck of Cattaraugus, Rev. Hudson Hess of Lyndonville (Ashwood charge), Rev. Robert Shannon of Forestville, and Rev. Donald Stanton of (Lockport) Hess Road.

Three conference officers were enthusiastically re-elected for the coming year: Rev. Daniel Heinz, president; Rev. Carl Shultz, secretary; and Rev. George Osgood, treasurer. Rev. Alton Shea of Wellsville was elected as vice president to take the place of Rev. Martin Cox, who now serves a pastorate in the California Conference. Rev. Alton Shea will also serve as president of the camp meeting. Rev. J. M. Byars was denominational representative to the conference.

The camp meeting was characterized by earnest appeal on the part of missionary-evangelist George Huff to live not for self but for Christ. A daily evening missionary service preceded the preaching hour.

Plans for the enlargement of the camp meeting grounds are beginning to be formulated. A committee has been elected to consider the matter. Increased facilities were enjoyed this year because the new men's dorm of the college was ready for use.—*Hudson Hess, reporter*

News Notes from Sierre Leone

On July 29, 1961, Miss Miriam Thomas was united in marriage to Mr. Albert Foray, the assistant District Commissioner in Makeni. Miriam is the oldest daughter of Mr. Powa Thomas who has taught in the mission for many years. Miriam was the Domestic Science teacher at the Clarke Memorial Girl's School.

During the month of August we told the Ellises and Jeanette Landis goodby as they left for their furloughs and we welcomed to our missionary circle again the Prinsell family.

The Dekkers left for furlough September 6th. We would like to request prayer for the pastor and teachers at Bafodia during the Dekkers' absence.

Miss Ione Driscal is to be Principal of the Methodist Secondary School for Girls at Njalahun this year. She resigned as Principal of the Kambia Secondary School after the District Council there turned the school over to Catholic management.—*Betty Freeborn reporter*

Report from Kentucky Camp

God is surely working in the Kentucky Camp. Brother Flexon is tops as a co-worker. There have been around 500 seekers so far besides those who have prayed through in their rooms. To God be the glory! But I'm afraid the lined altars I have seen in the last two years may be indicating another terrible war coming. I hope not.—*John F. Dorsey*

Indiana Conference

The One Hundred Thirteenth Annual Session of the Indiana Conference convened on the Fairmount Campgrounds, August 7-11. Rev. Kenneth Dunn presided over the business sessions. The business sessions were blessed of the Lord with His unusual presence. The business was completed on Friday rather than in the usual Saturday morning session. Adjournment came at 4:05 p.m.

Services were held in the interests of the Sunday School, Tithing, Conference Extension, Christian Education, and Missions. Rev. J. D. Abbott, General Secretary of the Sunday School and Youth Work of the Pilgrim Holiness Church, spoke in the Sunday-school service. Twenty-seven schools had a 10% gain or more during the year in average attendance. Rev. Ralph Westafer brought the tithing message. The Conference Extension service was informative. Three new churches were organized this past conference year and a new church in Muncie is planned this coming year. The Call to Share Plan for raising funds is working wonders in providing funds for these new projects. Dr. Woodrow I. Goodman, president of Marion College, spoke on the theme, "Mobilization for Accreditation." He mentioned three things that are essential in accreditation: 1. we must examine our weaknesses; 2. we must show dynamic progress; 3. we must be willing to accept the various changes. The offering for Marion College amounted to $1140.31.

Rev. J. Sedu Mans, an African pastor, spoke in the missionary service. The offering of cash and pledges amounted to nearly $4,000.

There were some good gains in the conference during the year. There was a gain of 94 full members. There were four elders transferring to other conferences while there were eleven received into the conference by ordination and transfers.

The following conference officials were elected: President, Kenneth Dunn; 1st Vice President, C. A. Hoover; 2nd Vice President, H. J. Logsdon; Secretary, Noel H. Winterholter; Treasurer, C. D. Crabill.

Members of the conference were grieved at the passing of Mildred Vardaman, wife of Rev. V. S. Vardman.

We praise God for His wonderful visitation during the conference and in the Annual Camp Meeting. To God be all the glory.
—R. L. Kenworthy, Assistant Secretary

Ohio Conference

On July 24, 1961 the Ohio Conference completed its fifty-fourth year of service, and assembled in annual session to report, reflect, rejoice, and reorganize for the coming year.

As is customary in many conferences, the session opened with a communion service. Rev. Walter Jeffries brought the message and the Lord sealed the service with His presence.

The evening services of the session emphasized the following aspects of the program: Sunday school with Rev. Garl Beaver, pastor of the Marion College Church as speaker; Church Extension with Rev. Kenneth Dunn, president of the Indiana Conference as speaker; World Missions with Rev. Price Stark and Pastor Sedu Mans participating.

Rev. Donald E. Howard, vice president, reviewed various church extension projects being promoted in the conference. This presentation caused one to realize the conference has accomplished much, is now busily engaged in promotional work, and envisions yet greater outreach.

Dr. Woodrow Goodman and the Marion College Quartet gave an encouraging report concerning Marion College and challenged the conference by presenting a program for the future.

The annual election produced some changes in conference officials but returned those in positions of general leadership to former responsibilities.

The report of Wesleyan Youth evidenced marked progress under good leadership, with breadth of vision, and a burning desire to promote the interests of the Kingdom.

It appears that Wesleyan Youth are much enthused concerning the Church-wide Convention to be held in Louisville, Kentucky, December 27-29, 1961.

The Woman's Missionary Society under the leadership of Mrs. Emma Lea Martin reported labors broad in scope, intense in devotion, and miraculous in accomplishment.

The public missionary offering totaled $20,395 in cash and pledges. An increased sense of the need of intercessory prayer marked the occasion.

A comparison of the statistics with those of the previous year revealed marked progress on nearly every point.

The Ohio Conference came to the close of its annual session with an increased measure of devotion, a new sense of responsibility, and a "will to work."—*Rufus D. Reisdorph, General Superintendent*

Southern Area Missionary Convention, September 21-24

The quadrennial missionary convention for the Southern area will open on Thursday evening, Sept. 21, in the First Wesleyan Methodist Church 319 Park Avenue, Atlanta, Georgia. Delegations from seven conferences will be in attendance but the convention is open to all who are concerned about the fulfillment of our Lord's final commission to His followers. It is hoped that pastors and lay people within driving distance will make plans to attend.

The program provides for three missionary services daily along with devotional services and workshop periods for WMS leaders. Present to participate in the program will be Dr. and Mrs. Alton Liddick, Rev. Robert Lytle, Rev. V. A. Mitchell, Rev. and Mrs. Jehart Hansen, Dr. and Mrs. Lowell Jennings, Rev. William Cessna, Rev. Neal Phipps, Mrs. Helen Stark, Mrs. Gracia Fero Banker, Mrs. Eilene Kindley, Mrs. Violet Rigdon and Mrs. Ruth Felton.

Prayer Request

A short time ago, Rev. Ronald G. Rhoades called and said that Rev. R. W. Pryor was burning some brush in his barrel burner, and in order to make it burn faster he threw on some gasoline. In some manner his clothing was ignited and he was badly burned over at least 20% of his body. At the time I talked with Rev. Rhoades, Rev. Pryor wasn't in great pain, but the doctor said that he would be later. Because of his age and his heart condition the outcome is in question. Please remember the Pryors in your prayers,
—Robert Howlett

Asbury Seminary Graduates—Where Are They?

According to information just received from Dr. Wilber T. Dayton, Theological Student Advisor, every Wesleyan Methodist Seminary graduate of 1960 and 1961 is now serving The Wesleyan Methodist Church as a pastor or church official. The only exception is Hak Sung choi, who is studying further in Texas prior to returning to Korea.

1960 Graduates: Lynford Sanders, Janesville Church, Wisconsin Conference; Charles Wheeler, Little Valley Church, Lockport Conference; J. Calvin Alt, Newark, Del., Middle Atlantic States Conference; James Blaine, Diamond Springs Church, Michigan Conference; Grafton Pressley, Mt. Pleasant Church, Georgia Conference.

1961 Graduates: Donald Kinde, Sunday School Department, Wesleyan Methodist Headquarters, Marion, Ind., member of the Iowa Conference; George Robb French, Pioneer pastorate at Spartanburg, South Carolina Conference; Larry Hughes, Houston, Texas, Oklahoma Conference; Charles Heavilin, Carney's Point, N. J., Middle Atlantic States Conference; Roy Straub, Africa Church, Galena, Ohio, Ohio Conference.

North Topeka Church

Greetings from Topeka, Kansas. The North Topeka Church has been blessed of God during the past year. We are very happy for God's leadership through the Holy Ghost. Our pastors Rev. and Mrs. Walter Rowell, have returned to us for this coming year. We appreciate our pastors more each year. We wish to share a little of our blessing with you. First, we have a very fine church building in which to worship. Our payments each month are near $150 and we paid our budget in full. Rev. Rowell has lead the 20 members in a fine way, we feel, and God has blessed us richly. We have plans for a new organ and air-conditioning next spring. New people come almost every Sunday morning, and we covet your prayers for a growing church and more of the blessing of God upon us.—*Reported*

Virginia Conference and Merger

The Board of Managers recommended to the Virginia Annual Conference, August 8-10, 1961 that we express ourselves in the matter of "Merger With The Pilgrim Holiness Church."

The vote was unanimous in favor of merger. The vote also provided that each local church in our conference vote on this matter and the findings of both the Annual Conference and the local Wesleyan Methodist Churches in Virginia be reported to the next General Conference, which meets in June, 1963.

We recognize the reporting of such would be only information to the General Conference and that should merger proceedings come to the point of technical decision we would follow the orders of the General Conference in the vote for merger.—*Earl T. Gentry, President*

New Arrival on Mission Field

Sheryl Ruth Beirnes was born August 7 in Andrews Memorial Hospital, Kingston, Jamaica, to Rev. and Mrs. Malcolm Beirnes.

Weddings

McCann-Economan.—On July 1, 1961, the marriage of Laurel Jean Economan, daughter of Rev. and Mrs. William Economan of Cadillac, Michigan and Melvin H. McCann of Muskegon was solemnized in the Shelby Wesleyan Methodist Church. Reading the ceremony were Rev. Douglas Bartley, Rev. John Bridget, and the bride's father.

Smith-Wright.—On July 15, at the Riverside Wesleyan Methodist Church, Corning, N. Y., Joyce Wright and Claude Smith were united in marriage by Rev. Gerald Wright, father of the bride. He was assisted by Professor Frank Wright, grandfather of the bride, and Rev. James E. Bence. They will reside in Washington, D. C. where he is stationed with the Marines.—James E. Bence.

Obituaries

Finley.—Nellie was born to Swen and Parnella Transon, near Broughton, Kans. on Feb. 8, 1893, and departed this life from the Clay County Hospital in Clay Center, Kans., on July 10, 1961. She had been suffering from a stroke which occurred on June 15, 1960 and a second stroke the week of her death. She united with the Clay Center Wesleyan Methodist Church in 1934. She is survived by her husband, Van; one son, Orville Leroy (who is a sergeant in Germany); four grand-children; and other relatives and friends. Interment was made in the Greenwood cemetery.—M. F. Bess, Pastor

Goodman.—William Frank, son of William and Sally Goodman, was born in Columbia, Tenn., on March 8, 1892, and passed away at his home in Clay Center, Kans., on August 6, 1961. He was united in marriage to Gladys Hanson on Oct. 24, 1928. He is survived by his wife and six children: Mrs. Maxine Cowing, Clay Center; Bertha Hoskins and Everett Goodman, Sacramento, Calif.; Henry Goodman, Lawndale, Calif.; and Sylvia Leper, Clay Center, Kans. Interment was made in the Greenwood cemetery with Rev. M. F. Bess officiating.—M. F. Bess, Pastor

James.—Newton Arthur, the youngest son of Richard and Mary Jane James, was born in Clay County, Kans., March 15, 1881, and departed this life on Aug. 9, 1961. On November 25, 1903, he married Mary Elizabeth Woodhams and to their union were born seven children. Those surviving are: his wife, Mary, Clay Center, Kans.; Everett James, Helen Williams, Ruth Hammond, Marcene Harris, of Clay Center; Margaret Rieger, Rochester, Wash.; and Richard James of Wichita, Kans. He is also survived by 27 grandchildren; 11 great-grandchildren; one sister, Mrs. Hattie Ford, Concordia, Kans.; and other relatives and friends. He had been a member of the Wesleyan Methodist Church in Clay Center since 1947. Funeral services were conducted in the church with Rev. E. A. Coates officiating, assisted by the pastor. Interment was made in the Ladysmith cemetery.—M. F. Bess, Pastor

Conference Appointments

VIRGINIA CONFERENCE

Conference Officers:
President—Earl T. Gentry
Vice President—W. Lee Cockerill
Secretary—Hal G. Robbins, Jr.
Sunday School Secretary—M. Paul Rampey
Tithing Secretary—Earl P. Fisher
Treasurer—W. Lee Cockerill

Pastoral Appointments:
Aiken Summit—W. R. Shockley
Altavista, Clement Memorial—Hal G. Robbins, Jr.
Ararat, Raven Rock—Charles S. King
Blacksburg—C. H. Dotson
Buckingham—J. R. Smith
Chantilly—Paul A. Wheeler, Tom Duval (assistant)
Crewe—Stanley Hunter
Danville—Paul M. Ray
Fairview—J. T. Mostiler
Falls Church—W. Lee Cockerill
Farmville—G. R. Phaup
Galax—James Matherly
Jordantown—E. E. Shepherd
Lynchburg—Raymond Powers, Jr.
Minnie's Chapel—Earl P. Fisher
Mountain View—N. J. Underwood
Newport News—J. Melvin Howard
Pearisburg—in hands of president and Board of Managers
Radford—Paul W. McKinley
Richmond—E. L. Shigley, Jr.
Roanoke (F)—F. B. Dennard
Roanoke (S)—S. T. Bayse
Roanoke, Valley View—Herman H. Mandell
Salem Chapel—under direction of Board of Managers
Stuart—Wayne Bohannon
Washington—Michael Terifay, Eddie Horne (assistant)
Yellow Branch-Gladys Circuit — J. C. Yarborough
Welcome—M. Paul Rampey

Other Appointments:
Conference President—Earl T. Gentry
Conference Evangelist—Charles G. Sherrill

Unstationed Elder:
J. A. Watkins

NORTH MICHIGAN CONFERENCE

Conference Officers:
President—Wm. L. Economan
Vice President—Frank Wilson
Secretary—Leo J. Corliss
Sunday School Secretary—Russell David
Tithing Secretary—Charles Hood
Treasurer—Harold Sloan

Pastoral Appointments:
Bay City—James Chrispell
Beulah—supplied by Alfred J. Clough
Blanchard—Jack D. Cooper
Brockway—W. L. Roose
Cadillac—Harold McIntire
County Line—in hands of president
Dayton Center—Homer McRoberts
Dice—Elmer Wilde
Dighton—Vernon LeFeber
Elm Grove—discontinued one year
Ferry—Keith Hubbard
Flint—D. J. Sodeman
Fremont—Russell & Grace David
Grant—C. D. Friess
Harbor Springs—Charles A. Foster
Hart—Robert Hales
Kaleva—Arthur May
Lakefield—Curtis Peacock
Midland—Harold R. Sloan
Mio—Wesley Griffin
Mt. Pleasant—in hands of president
Muskegon First—Leo J. Corliss
Muskegon, Oakwood—Charles T. Hood
Ogilvie—Vern W. Root
Pisgah Heights—Kenneth Fall
Ravenna—James Dean
Saginaw—Gerald Palmer
Shelby—John H. Bridget
Solon Center—Justus Dowd
Traverse City—Frank Wilson
Trinity—supplied by Terry Brigner
Walkerville—Guy Rayle
West Golden—Virgil Eldred
Whitehall—Robert Cooper

Other Appointments:
Conference President—Wm. L. Economan
General Evangelist—William J. Lamb
Professor of Philosophy and Religion at Taylor University—Charles W. Carter
Pastor, Oden Community Church—Raymond Walker
Supply Pastor, Pinconning (pioneer)—John Sloan
Supply Pastor, Millbrook Free Methodist Church—Arlon Wheeler
Supply Pastor, Central Lake Free Methodist Church—Chester Zimmer
Discontinued by request—Ivan Darby, Carl F. Fulkerson

Elder on Reserve:
Edna Wood

Unstationed Elders:
Leonard Brown, Wardner Irish

Superannuated Elders:
Ralph L. Coleman, Charles Miller, George Smith

Make Your Community Conscious of Your Sunday School

(*from page 7*)

public announcements, radio spot and news announcement of special events. The newspaper is an excellent means and could be used much more if stories were well-written and gotten to reporters in time.

All these methods are good, but none excels the personal contact. Shortly before the last election an interesting comment appeared in a popular weekly magazine regarding the importance of personal contacts and elections. All that is true of elections is true and more so of the Sunday school and church.

> "Candidates don't win elections alone. Organized personal efforts at the voter level and vigorous man to man persuasion are decisive. Elections are not won on the stump or on the TV screen. They are won at the front door of the voter, and at the roadside in the country and at the work bench in the factory. For the women it should be added that elections are won also when they drop in on their neighbors and chat. It is a well known fact that personal contacts and personal contacts alone are the final means of delivering the vote."—*Newsweek*, Sept. 1952.

For Sunday school it can certainly be said that the fastest growing churches and Sunday schools are those employing visitation contact methods. It is Scriptural and it gets results.

Invest More than Pennies

We must invest more time. The job well done means hours of effort. Let's challenge our men and women with the bigness of the task. It's an all week's job.

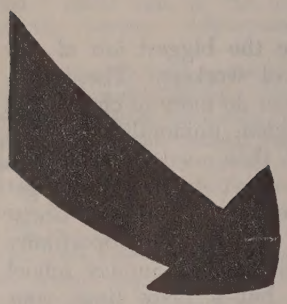
The Sunday-school teachers of America have the biggest job of any single corps of workers. These men and women can do more to change the tide of irreligion, immorality, and irresponsibility than any group in the land. Laws won't do it. We've got laws. Government can't do it. Christ can do it as He is given opportunity to touch lives that the Sunday school has reached, but it takes time, your time.

We must invest more than pennies. Pennies and Sunday school have seemingly gone together ever since Sunday school first began, but it takes more than pennies to build good Sunday schools. What Sunday school does not need better equipment and more and better buildings to care for those they have labored to reach? Whether on a local, state, or national level, if we are to do the job as it must be done we must invest more dollars.

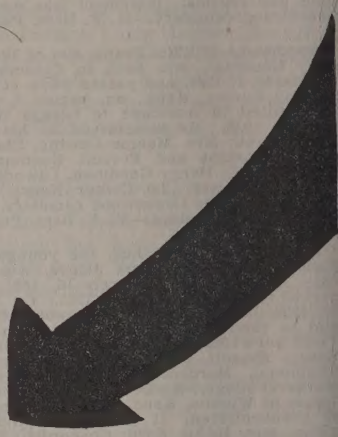
The Holy Spirit outlined the program for the church to follow—beginning at "Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Don't slacken your efforts at home or abroad, but let's include in our plans Judea and Samaria with a more informed personnel, more interested pastors, an improved program, by inviting more people and by investing more time and money in the greatest cause of all—that of reaching every member of every family of every nation with the gospel of Christ.

Get Ready - Get Set - GO



THE WESLEYAN METHODIST



Join the annual race for subscriptions—new and renewal. Here is inside information on how to win in OCTOBER SUBSCRIPTION CAMPAIGN:

GET READY

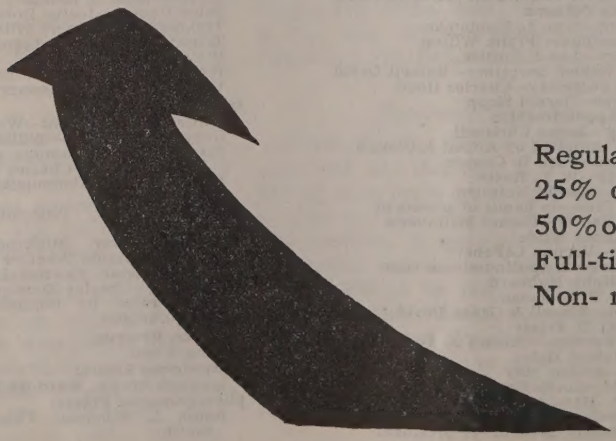
Elect a campaign committee
Select solicitors
Contact every prospective subscriber
Carefully follow campaign instructions

GET SET

Set goal for 10% increase
Determine to exceed previous record
Make yours an Honor Roll church
Place The Wesleyan in every home

GO

With prayer and purpose
With confidence in your Church paper
Assured of doing subscribers a favor
Expecting to win



PRICES NOW IN EFFECT

Regular Subscription	$3.00
25% of Membership	2.75
50% of Membership (Honor Roll)	2.50
Full-time College or Seminary Student	2.00
Non- member	2.00

E. L. Kierstead
Business Manager